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which a merely economic view of society and history embraces. Socialism professes to be materialism, yet is, at bottom, idealism. And it is natural and proper that it should be so. But it abandons idealism when it forgets that there is but one force, a force operating in the depths of the human heart, that can guide the nations safely to good.

“The social conditions of our time present this singular anti-nomy: in that portion of our society which officially adheres to the traditions of religion and of the church, the ideals of life have, to a large extent, vanished or turned pale, whereas that portion which is seeking to rise up and innovate in the name of social materialism and an economic conception of life, is hungering and thirsting after social righteousness, and aspiring to an end which closely corresponds to the social ideal of Christianity. Now, certainly it is permitted to no one to prophesy what future lies in store for humanity. But any one who has faith in human destiny, and who looks about him serenely and calmly, will be forced to recognize that socialism, unless it lays aside the rigid form imposed upon it by the inflexible postulates of social materialism, and gives scope to the manifold vital energies of moral ideality which lie latent in its bosom, can never govern the social force of the proletariat, or guide it towards that ideal goal which socialistic thought, with undaunted faith, pursues.”

I am sorry to add that the typography of this pamphlet literally swarms with errors, some of them *sinnstörend*.

THOMAS DAVIDSON.

NEW YORK.

**FAMILY BUDGETS: BEING THE INCOME AND EXPENSES OF TWENTY-EIGHT BRITISH HOUSEHOLDS, 1891-94.** Compiled for the Economic Club. London: King & Son, 1896.

This is a small book, but not of small value. It contains an introduction of ten pages, signed by Mr. Charles Booth, Mr. Ernest Aves, and Mr. Henry Higgs; then fifty pages of description; and, lastly, seven pages of figures. This is not much, little more than would be comprised in two of the elaborate monographs of Le Play and his school; but in these few pages an immense amount of information is concentrated; and, above all, the root-principle is emphasized, that the family is “the fundamental social fact, and the true economic unit.”

The book endeavors to follow, “humbly and at some distance,

in the footsteps of *Le Play*." And perhaps it was wise in a first attempt, and while yet feeling the way, to avoid the definite statement of principles, the strict classification of kinds of workmen and kinds of engagements, the elaborate divisions and subdivisions of sources of income, all of which are seen in *Le Play's* monographs, and which enable us fruitfully to compare the real situation of workmen in all parts of the world. Moreover, these family budgets being limited to Great Britain, it is possible for the authors to assume for English readers a knowledge of the social conditions and environment, that else, as in *Le Play's* monographs, must needs be described. Still, I may be allowed two criticisms, not as any complaint against the present work,—this would, indeed, be ungracious,—but as a suggestion for the future much-needed volumes of family budgets that I hope will spring from the present one.

First, then, many of the descriptions are so short that much of their value is lost. Thus, the reader hungers and thirsts for more information about the London painter's laborer and his family (No. 3), or the Scotch painter (No. 16), or the Sussex journeyman carpenter (No. 23), and many other families to whom so few lines of description are given.

Secondly, some of the families can hardly be called typical. For example, the widow with a private income of seven hundred and fifteen pounds a year (No. 8), or that other widow alone in her cottage on the Surrey hillside (No. 22), or the prosperous assistant relieving-officer, with free house, coals, and gas, and ninety pounds a year salary (No. 4). A sample family from among the Lancashire cotton-workers, the Yorkshire woollen-workers, the Birmingham iron-workers, or East Anglian farm laborers, would have been more instructive.

But these, let us hope, are good things to come. Meanwhile, we can most profitably study the pictures of life in this book; mourn over the pitiable and undeserved trials of the London jobbing plumber and his wife (No. 1); rejoice at the prosperity of the Scotch artisan, who tells some home truths about his fellow-artisans and their womankind (No. 15); and we can almost feel as though we were dwelling in the Leicestershire colliery village, so graphically it is described.

For economists, the points of interest are manifold in these welcome monographs,—the supreme importance of family life; the need of good housewives, if the workmen are not to lose all the fruits of high wages and low prices; the need of consumption being well

ordered and rational no less than production; the blessings of a secure dwelling-place; the risk of falling a prey to drink or to usury; the horror of the Poor Law; the touching prevalence of mutual help among the poor, who ever appear the most generous of almsgivers.

There is, indeed, no "economic man" nor "economic rent" to be found in these pages, nor any other of the fantastic shadows that flit through the pages of the dismal science, but something more worthy of our attention,—namely, living men and women. And let us hope that so good an example in English speech may arouse emulation on both sides of the Atlantic, and that the gifted economists who are now wasting their powers on fruitless verbal strife (witness the portentous literature on "marginal utility") may turn to real life, and give us, for every industrial district in the British Isles and for every State in North America, an exhaustive monograph and a family budget worthy of Le Play.

CHARLES S. DEVAS.

THE IDEA OF GOD AND THE MORAL SENSE IN THE LIGHT OF LANGUAGE. By Herbert Baynes, M.R.A.S. London: Williams & Norgate, 1895. Pp. xiii., 239 and 104.

The aim of this book is, by employing the methods of comparative philology, to throw light upon the notions of God, of good and evil, etc., as conceived by the different races of mankind. Such a design would, if realized, be of great historical, and ultimately, perhaps, of philosophical importance. We fear, however, that neither the method nor the author's management of it is adequate to the task. The idea that it is possible by mere etymology (which alone is here meant by comparative philology) to arrive at a knowledge of ancient or foreign religions has long been abandoned by students of mythology. If we grant that the Indo-Europeans worshipped the sky, and that they named the sky from a root meaning "to shine," it nevertheless does *not* follow that "brightness" was their notion of divinity. On the other hand, many of the etymologies given in the book are obviously not the suggestions of an expert. In dealing with purely ethical concepts (Vol. II.) the author is on safer ground: not impossibly the study of language, combined with the study of literature, is competent to trace their meaning and development. But this is a laborious process, very different from the mere citation of etymologies.

We need only add that the book is written in a pleasing and